

died, they would not burn him, as it had been customary to do with the dead before his time; but they resolved to preserve his body,, believing that, so long as it remained in Sweden, the land would have abundance and peace. Therefore they reared a great mound, and put him in it, and sacrificed to him for plenty and peace ever afterwards. And for three years after his death they poured the tribute to him into the mound, as if he were alive ; the gold they poured in by one window, the silver by a second, and the copper by a third.<sup>1</sup>

The natives of Kiwai, an island lying off the mouth of Segera, a the Fly River in British New Guinea, tell of a certain ^f^ magician named Segera, who had sago for his totem, said to have When his son died, the death was set down to the magic after deaS? of an enemy, and the bereaved father was so angry that and the by his spells he caused the whole crop of sago in the buried in country to fail ; only in his own garden the sago grew as gardens to luxuriantly as ever. When many had died of famine, the t<sub>hem</sub>. people went to him and begged him to remove the spells which he had cast on the sago palms, so that they might eat food and live. The magician, touched with remorse and pity, went round planting a sago shoot in every garden, and the shoots flourished, sago was plentiful once more, and the famine came to an end. When Segera was old and ill, he told the people that he would soon die, but that, neverthe- less, he would cause their gardens to thrive. Accordingly<sub>s</sub> he instructed them that when he was dead they should cut him up and place pieces of his flesh in their gardens, but his head was to be buried in his own garden.

Of him  
it is said that he outlived the ordinary age, and that  
no man  
knew his father, but that he made the sago good  
and no  
one was hungry any more.        Old    men who were  
alive a  
few years ago affirmed that they had known Segera in  
their  
youth, and the general opinion of the Kiwai people  
seems  
to be that Segera died not more than two generations  
ago.<sup>2</sup>

Taken all together, these legends point to a  
widespread  
practice of dismembering the body of a king or  
magician

<sup>1</sup> *ffeimskringla*, done into English        <sup>2</sup> *Totemism and Exogamy*, ii.  
32 *sp.*,  
by W. Morris and E. Magnusson, i. 4, from information  
supplied by Dr. C.  
22-24 (*The Saga Library*, vol. iii.). G. Seligmann.